

THE BEREAN CHRISTADELPHIAN ECCLESIAL NEWS

A monthly magazine devoted wholly to the Berean Christadelphian Ecclesial welfare, with the object of providing Ecclesial news, exhortations, articles and information of fraternal interest to the Brotherhood. Defending the original, foundation principles upon which the Truth was uncovered from darkness and upon which the Christadelphian movement was developed. Opposed to the dogmas of papal and protestant christendom. Upholding the Truth as Berean Christadelphians since 1923.

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God Willing, The Berean Christadelphian Ecclesial News will be published monthly as an avenue of providing information of Ecclesial interest to the Brotherhood. Ecclesial news and correspondence, Fraternal Gathering notices, special activities and upbuilding exhortations are encouraged. This is an effort to upbuild and prepare us in heart and mind for the return of our Lord Jesus Christ.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

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Please advise us of changes or corrections to the above information.

Ecclesial News

PORTLAND, Oregon — All meetings are now held in our respective homes. Please direct communications to brother Dave Burnett, 25321 NE 72nd Avenue, Battle Ground, WA 98604, 360-687-5641.

We send loving greetings to all of our dear brothers and sisters in the Lord Jesus Christ,

“How long O Lord, our Savior, wilt Thou remain away? Oh! Wake Thy slumbering virgins, send forth the solemn cry! Let all Thy saints repeat it, “The bridegroom draweth nigh!” May all our lamps be burning, our loins well girded be; each longing heart preparing with joy to welcome Thee.”

For those who do not have access to email, I will reproduce here the email message we sent October 24th. *“We need to let you all know that our sister Gloria Russell fell asleep in Christ yesterday (Wednesday) morning in a hospital near her home in Lynnwood, Washington. We were able to observe together her 90th birthday in August. She had been in good health and was mentally very sharp. Late last week she suffered a heart attack and declined rather quickly. God willing, we will write more for publication in the Ecclesial News magazine.”*

Sis. Gloria was sis. Donna’s aunt (the sister of Donna’s mother, sis. Virginia Tilling). Gloria’s son and daughter arranged to bring Gloria down for a family reunion in August and it was great to see her and have a good visit in person. She looked really good and was as sharp as ever, and we were truly thankful for that occasion to be with her. Just two months later her probationary journey came to an end, and in God’s mercy she did not linger long at death’s door.

We have not yet been able to find any record of the date of her baptism, but it must have been in the 1960s (her husband never accepted the Truth). She was initially in fellowship with the Central group, but that changed in 1970. The following notice from the Portland ecclesia was published in the February, 1970 “Berean”: *“We also thank our Heavenly Father that one more has come, of her own volition, to believe that those in the Berean Fellowship are doing their best to uphold the Truth in its purity. After a thorough examination by the brethren of the Portland ecclesia, particularly in regard to the errors prevalent today, sis. Gloria Russell of Seattle, Washington, has left her former group and has been wholeheartedly welcomed into the Berean Fellowship. Sis. Russell, although alone in Seattle, has faithfully conducted Sunday School for her 3 children, and has steadily broken bread alone.”*

Then about a year and a half later, disaster struck Gloria and her family. The following, from the January, 1972 “Berean”, gives the details: *“We here are faced with another situation that has been the cause of much anguish and anxiety. Our sister Gloria Russell, her husband and 3 children, of Seattle, Wash., on a vacation trip blew a new tire on their car, July 23rd (1971), and rolled over twice. All 5 were hospitalized about 1 week. Her husband and eldest daughter have been in the intensive care unit of a hospital in Ogden, Utah. The little girl (Susan), who had her 14th*

birthday last November, after 4 months in the hospital passed away Nov. 15. She was laid to rest in Portland. The writer (bro. Art Tilling) presided at the service. Sister Gloria's husband, after 5 months, is showing signs of coming out of it, and we are greatly encouraged, although it will be a very long time yet even though progress is being made. Sister Gloria has often told us she would not have been able to stand up under the mental strain without her faith in God. Is this not an exhortation to all of us? Although in isolation and alone in the Truth almost since she was immersed, her 3 children (now 2) have hardly ever missed Sunday School. The 2 youngest children, Robyn (12) and Dennis (9), are now in the Portland area and always attend Sunday School here, while our sister stays in Ogden. All she has ever asked is that the prayers of the brethren and sisters be with her, for she knows her struggle is far from over and that she will need all the strength she can receive. Our sister wishes to thank the person who sent an anonymous gift of love. It helped to take a great load off her shoulders. She was also uplifted in spirit by a number of messages of encouragement from brethren and sisters."

Through all the years since that time, living without a nearby Berean ecclesia, Gloria diligently maintained her faith in belief and practice. She was a great example for us all. Having tragically lost one daughter, Gloria continued to care for her family, including the many sacrifices she made to nurse her disabled husband (while his family made things exceedingly difficult for her). Her living daughter and son, and two grandchildren, have not as yet accepted God's glorious invitation and adopted Gloria's faith and anchor, but she died continuing to hope that they ultimately will.

Gloria kept up with her reading and study, she kept a list of questions that we would talk about on the phone, she welcomed and listened to the recorded exhortations and other presentations that were sent to her, she truly appreciated the EW messages, and she gave thanks for all the cards, letters, and calls from her brothers and sisters.

We thought this little recounting of some details from her life would strike a helpful chord with others in the brotherhood, and encourage us when we face the especially hard spots that are helping to prepare us for that wonderful day of our Lord's return. May that day soon be here!

With love to all of our beloved brothers and sisters, on behalf of the Portland ecclesia,

Brother Dave Burnett

KENYA

Dear Brothers and Sisters,

Greetings in the one hope of Israel. It was a successful Youth gathering. Many from all over Kenya, Uganda and Tanzania were in attendance.

I'm happy to report that 14 young people from Adam's race have made the wise choice of coming out of the chaotic World and join in the race that leads to Eternal life. While these young people have been studying the

Truth for several months now, and many have been Sunday School scholars since they were toddlers they were interviewed and baptized at the Youth Gathering in Bungoma. We (most at the Gathering) all journeyed to the nearest river where one by one they gave a good confession of their faith and were immersed into the saving name of Christ. They then were given the right hand of Fellowship by Bro. Epa Wekati. Afterwards we had the Memorial service in the afternoon where all partook of the Emblems in memory of our absent Lord and savior.

They are: **Juma Nelson Wamalwa, Bonface Wekati, Trizah Adhiambo Ambuga, Ketray Ambogo Walu** (wife of Bro. David Walu), **Leah Wekati** (daughter of Epa and Sis. Faith Wekati), **Sylvia Nanjala Jumau, Noreen Wekati** (daughter of Bro. Epa and Sis. Faith Wekati), **Arthur Wekati**, (son of Bro. Epa and Sis. Faith Wekati), **Paul Simiyu Juma, Kevin Otieno, Dickson Muchwanju, Sserenkumma Peter, Sharon Ambuga Nakholi** (sister to Bro. Shadrack Nakholi), and **Beatrice Moses**.

We would also like to report that two brethren were successfully interviewed and were welcome into Fellowship. Bro. Enock Simiyu, Brother to Bro. John Simiyu has returned to the fellowship after a brief absence. Bro. Willy Wanyenya from Uganda who was previously in the Central Fellowship has decided to join the Bereans. The Youth Gathering was a huge success and another is planned for next year, if the Lord wills. Many from all over the world were in attendance, including Bros. Bob Bent and Glendon Rhoades from the USA. Classes on various subjects pertaining to Young people were given by the Brethren while Bro. Epa led a First principle class with Bible students and the above mentioned new brothers and sisters. It was a joyous occasion to witness such an event and we pray that Yahweh will be with these young brothers and sisters as they start their journey Zionwards. Please pray for them all as we see the signs that the time of the Gentiles is fast coming to an end.

Remember to pray for all of like precious faith, as we await the coming of our long absent Lord and Savior Jesus Christ.

After making another trip to the jungles of Kenya on the outskirts of Kitale, we are happy to announce that 8 of Adam's race joined in the race for Eternal life. After giving a good of confession of their faith the following brethren and sisters are now in the race for the Kingdom. They are: **John and Dorcas Wanjala, Ambrose and Irine Wamalwa, Tom and Lilian Wafula, Norwick Wamukota**.

A team of brethren and sisters went to the village to conduct further interviews and the candidates gave very good confessions of their faith. Afterwards we walked to the river nearby and one by one we immersed our new brethren and sisters. We then walked back to the village where we had a breaking of bread service and Bro. Epa gave our new members the right hand of fellowship. Bro. Glendon Rhoades gave an appropriate exhortation for the occasion. It was truly a joyful time spending the day around the word and watching the birth of new brothers and sisters. Please pray that the Ecclesia in Kitale will grow in unity and love.

It is with more joy that more of Adam's race have taken the choice of immersing in the saving name of Christ. This past Friday we witnessed

again more young brethren and sisters putting on the saving name of Christ in the waters of baptism from the Kimikungi Ecclesia.

They are; **Esnus Walunywa, Clair Wafula, Lydia Wepukhulu, Salome Wepukhulu and Judith Wafula.**

They have been students at the Kimikungi Ecclesia for quite some time and the Ecclesia has a well organized Sunday School study on the First Principles.

On Saturday morning **Rikijimu Wekati** was immersed after giving a good confession of his faith the night before. He was interviewed for about 2 hours and when the interview was finished it was after 11:00pm.

Some may wonder how so many young and older people in Kenya are coming to the Truth. The reason is The culture in Africa, and namely Kenya, towards Bible Truth is much more open minded and many will listen and reason logically to the facts of the Bible. Many apostate Churches will say the Bible says so and so, but they rarely open the pages to show its contents. So when they are talking to Bereans and we open our Bibles to show where and what God says, many are impressed.

We hope and pray that these new brethren and sisters continue on that path to Eternal life.

Much love in the Truth, Bob Bent

GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

HOUSTON FRATERNAL GATHERING..... April 18-20, 2014

Bro. Bob Lorquet, boblorquet@hotmail.com

UGANDA FRATERNAL GATHERING.....Apr 3-6 2014

Bro. Bob Bent, eyeglassman39@yahoo.com. Epa Wekati, epawekati@yahoo.com

HENGOED FRATERNAL GATHERING.....May 30- Jun 2 2014

Bro. Steve Male, malesinwales@btinternet.com

LAMPASAS FRATERNAL GATHERING.....June 7-8, 2014

Bro. Ricky Hurst, PO Box 1381, Goldthwaite TX, 325-451-4075

HYE FRATERNAL GATHERING.....July-21-27 2014

Bro. Mark Braune, 209 Ranger Dr., Buda, TX, 78610, 512-577-1119, markbraune@gmail.com Study, "Minor Prophets"

The BCAA

The Berean Christadelphian Audio Archives, or BCAA for short, has made available a large selection of talks on MP3 online. The address is www.bcaudioarchives.blogspot.com. Please check this link often as we will be updating with new material as much as possible.

The purpose of this site is to restore and make available lectures, exhortations, and study classes. Some of these talks are decades old and have seldom been heard.

We are always looking for tapes, and if you have some talks that you would like to share, please email Bro. Craig Kiley (craigkiley@yahoo.com) and we will be happy to transfer the talks to MP3 format and post them.

Unto Us a Child Is Born

“And they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed”—Acts 21:5

THE Bible has much to say about children. Men and women are told to consider children, and to learn from them in many ways. They are also told to observe in children many things that must be avoided, put away, grown out of, overcome. Unfortunately, our natural tendency is to cling to the faults of child-hood and to quickly grow out of its virtues.

Children are the great type of our relationship to God, and God's to us *“As a father pitieth his children, so the Lord pitieth them that fear Him.”*

The main purpose of our life is to grow up, to develop, to learn, improve, mature. We must be constantly growing up *“Unto a perfect man, unto the measure of the stature of the fulness of Christ.”*

In this respect we are always children—always growing and learning. When we cease to grow and learn, our lives cease to have any meaning or purpose. We become just another comfortable vegetable.

From the beginning, The Child—the Seed of the Woman —was the heart of the promise of redemption and reconciliation—

“Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders.”

The birth of a child was always an occasion of great joy.

The children born to Israel received the token of the Covenant on the 8th day after birth.

Here is emphasized the importance of the child in the national pattern, and their special position before God.

So we find the children of believers today stand in a special relationship to God, and therefore come under a special responsibility, for where much is given, much is expected. God blesses children for the parents' sake. What greater blessing than to be enlightened in the Truth, and to be invited to become sons and daughters of God?

We are taught, both by instruction and example, that children should be early and constantly brought into contact with the things of God, so that their minds will naturally develop in harmony with this atmosphere.

At the end of his long parting address to Israel, comprising the book of Deuteronomy, Moses instructs them that every 7 years there must be a national assembly for the reading of the Law. He says (Deut. 31:12-13)

“Gather the people together, men, and women, and children...that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law.

“And that their children, which have not known anything, may hear, and learn to fear the Lord your God.”

Children are not ignored in the Scriptures. Their instruction is an important factor in the continuity of the purpose.

Similarly, in Neh. 8, where we have an example of the fulfilment of this command to assemble to hear the Law, the presence of the children is specifically referred to (v. 2):

“And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding.”

As soon as they were old enough to get anything out of it (which is quite young, if they are properly instructed at home) they should be there.

In Acts 21:5 we have a different type of occasion, but the same principle illustrated. It is when Paul took his departure from the brethren and sisters at Tyre,

“And they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.”

These incidents are recorded for our instruction. Children should be included in all aspects of ecclesial life. We cannot hope to reap what we do not sow.

Beside attendance at the assemblies of God's people, children are to be taught constantly at home. Israel was instructed through Moses, in Deut. 6:7,

“These words...thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

The application of the principle of these commands to our present time is clear. Children should be at all meetings possible, if we have any regard for their salvation.

They should always be given the good example of parents putting ecclesial activity first in their lives, attending and cheerfully supporting every ecclesial activity they possibly can.

Without a good consistent, personal example, instruction is powerless and meaningless hypocrisy which children will see through and despise. And the daily assembly around the Word for the Bible Readings will be carefully nurtured by all parents who have true love and concern for their children.

If we do our part, then—and THEN ALONE—can we reasonably expect God to do His. The Spirit commands through Paul (Eph. 6:4)

“Bring up your children in the nurture and admonition of the Lord.”

This is a solemn charge and obligation, calling for much time, and effort, and dedication. This will not just happen of itself, if just left to itself. Nor is there any use in vain regrets when it is too late. The command is clear. The scriptural examples are clear. The Word of God leaves no doubt as to the greatness of the effort and devotion called for, for the promised blessing to be fulfilled,

“Train up a child in the way he should go, and when he is old he will not depart from it.”

CHILDREN are spoken to directly in the Bible. Of the 10 commandments which God personally spoke to Israel with His Own Voice upon Mt. Sinai, one was especially for children,

“Honor thy father and thy mother.”

The apostle Paul points out, in writing to the believers at Ephesus (Eph. 6:1-3) that this is the first command that has a promise connected with it. Actually it is the only one of the 10 with a promise.

It is thus especially suited to, and designed for, children. It gives a reason and an incentive for the command. It is always best to take the time and trouble to explain why, if possible. Then children can grow in comprehension and obey intelligently. Paul says,

“Children, obey your parents in the Lord, for this is right.

“Honor thy father and thy mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the earth.”

When he says,

“Obey your parent in the Lord.”

—he does not mean that parents must necessarily be in the Lord before we must obey them. He means the obedience must be in the Lord—for the Lord's sake—in harmony with His will. We must be subject to our parents because the Lord has appointed it.

In the same place He has a very important instruction for parents (V. 4),

“Ye fathers, PROVOKE NOT YOUR CHILDREN TO WRATH.”

Discipline, to be beneficial, must be in the spirit of love and kindness and self-restraint. We must control ourselves first, before we can presume to control anyone else. A harsh, hasty, bad-tempered parent cannot expect to develop a gentle, reasonable, good-tempered child.

But the child must obey the parent — whether kind or unkind, just as the servant must obey the master whether he be fair or unfair. Why? Because this is what God has appointed, and this is well-pleasing to Him, and manifests a living faith in Him. Peter says (1 Pet 2:18),

“Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the perverse.

“For this is acceptable if a man for conscience toward God suffer wrongfully.”

This is a deep and searching precept, and is one of the many that are designed to manifest the difference between those who are shallow and fleshly-minded, and those who are deep and spiritually-minded.

So obedience to parents is a direct obligation to God. Obedience will bring happiness and benefit, disobedience will bring only sorrow upon ourselves. It is foolish to think for a moment that we can get happiness and satisfaction in any other way than the way God tells us. Is it not obvious foolishness to think that we can prove that God is wrong? — that we can outwit Him? There is only one way to true peace of mind and full enjoyment of life as God intends us to have it.

THE Scriptures say many things about children. They teach many lessons by means of children. One of the most significant is the occasion on which Jesus said (Matt. 18:3),

“Verily I say unto you...”

—this expression is used to emphasize vital and fundamental truths,

“Verily I say unto you, except ye be converted—changed — transformed — and become as little children, ye shall not enter into the Kingdom of heaven.

“Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven.”

The distinction is between natural childlike humility and false grownup pride—between a recognition of complete dependence and a false assumption of self — dependence and independence.

A little child is completely dependent—leans upon and looks to the parent for everything in the fulness of faith, quite naturally and without any thought to the contrary, without any illusions or assumptions of self-sufficiency, without any thought of proud independence.

But as soon as there is any development of personal awareness, there is a beginning of pride and self-assurance. The serpent nature, the “pride of life,” soon becomes manifest.

Pride is the ruling passion of human nature, and it is considered a great virtue to be self-dependent. Small-minded people take great pride

in not being dependent upon others. But how fleshly and foolish this is, when examined in the light of the Spirit's teaching!

"No man liveth to himself."

"The eye cannot say to the hand, I have no need of thee."

"What hast thou that thou hast not been given? And if thou hast been given it, why dost thou glory?"

Even Jesus himself said,

"I can of mine own self do nothing."

We of ourselves can do nothing that is really worth anything. We must reverse the world's proud folly, and become as little children—recognizing our utter dependence upon God and upon one another—our utter natural helplessness and uselessness, of ourselves. Every breath we take is the gift of God. If He should withdraw His sustaining power from proud man for a moment, man would perish like a crushed worm.

It is hard to unlearn the habits of a lifetime—to shake ourselves free of the ugly mold into which the whole fleshly world endeavors ceaselessly to shape us like itself.

There is so much pride in our position, in our ability, in our accomplishments, in our possessions, in our appearance—so much time and effort lavished on decking and draping these poor, corrupt, perishing forms of clay.

How pitifully empty all these things are in the light of eternal truth! Most of the world's interest and activity and effort is wrapped up in empty-headed glorification of the flesh and human appearance and accomplishments, but,

"Unless ye become as little children—humble yourselves as little children—ye cannot—ye CANNOT—enter the Kingdom of God,"

We have to go to VERY little children for the example, because the trend of pride starts early.

BESIDE obedience to parents, we find other divine instructions especially addressed to children. Solomon says (Eccl. 12:1)

"Remember now thy Creator in the days of thy youth."

This is the only true wisdom, and yet how far the world is from it! God, if He exists for them at all, is some vague, far-off conception.

But God must be an ever-present reality with us. There must be a continual consciousness of God in all our thoughts. An effort to be in harmony with God in all our thoughts. To develop this, it helps to keep reading the Psalms of David, which reflect the mind of Christ.

God is the very source and center and purpose of life. We do not begin to live at all, in any true sense, or to know the meaning of life, until we have established God as its center. Until we have established

God in our lives we are merely animals, living just by the natural motions and feelings of the flesh, like dogs. Most people in the world never rise above this natural, animal condition. They never really live at all.

But God in His love calls us to rise up to a much higher and more beautiful life—a life with depth and meaning and purpose and future.

“Remember NOW thy Creator in the days of thy youth.”

— remember — constantly keep in mind.

This is the best and most helpful advice anyone could possibly receive.

BESIDE obedience to parents and always remembering God, children are instructed to learn wisdom and understanding. As babies we are born knowing nothing—our mind a complete blank. We must gradually develop an understanding and a character. Solomon says again (Prov. 4:1-131),

“Hear, ye children, the instruction of a father, and attend to know understanding.

“Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

“Forsake her not, and she shall preserve thee; Love her, and she shall keep thee.

“Take fast hold of instruction; let her not go: Keep her, for she is thy life ...”

Wisdom is to learn about the world around us—not just the world of itself, but where it came from, why it is like it is, what its purpose is, what the end is to which God is bringing it, and above all, how we may shape our lives so as to fit into that great purpose of God.

We see people being born, and we see them dying. We see ourselves in the midst of the same process. Is that all there is to it?

For most people, that IS all there is to it. They run their sad little course, so quickly over, mostly weighed down with problems and disappointments, and then like sheep they are laid in the grave forever. They live and die mere animals. How sad it all is!

But God does not desire it to be that way. He wishes men to have life and have it more abundantly, and endlessly. He wants them to seek true wisdom and understanding, and He wants them to begin as children — as early as possible, that their lives may be full and rich as possible.

THERE is one very important occasion in the life of Jesus when children suddenly come into prominent notice, and are found fulfilling a necessity wherein the most prominent of their elders fell sadly short. In Matt. 21:15-16 we read,

“And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased, and said unto him,

“Hearest thou what these say?”

“And Jesus saith unto them, Yea, have ye never read, Out of the mouths of babes and sucklings Thou hast perfected praise?”

The children, though limited by their natural ability as to detailed depth of comprehension, were far more in harmony with the broad sweep of circumstances than the intensively learned doctors of the law.

There is a great lesson here. It is so easy to get things out of balance, and become so immersed, in self-glorifying technicalities and intricacies that we miss the great and living realities. Doctrine truly is essential, but the Truth of God and the Way of Life is so infinitely more than mere doctrinal definitions. It is the power of godliness and the spirit of holiness, the perfection of love and the perfection of beauty.

This incident directs our attention to another instruction especially addressed to children. They are called upon to PRAISE GOD. David says (Psa. 148:1,12),

“Praise the Lord ...

“Both young men and maidens, old men and children...

“Let them praise the Name of the Lord, for His Name alone is excellent, His glory is above the earth and heaven.”

What is praise? What does it mean to praise the Lord?

Praising is not just a form of words or an outward exercise. It is no praise for God just to have words of praise coming out of a tape recorder or a record player.

Praise is a LIVING CONDITION a joyful and thankful state of the mind and heart.

We may remember God, we may keep Him in mind as the central reality of life, we may acquire knowledge and understanding of Him, but if all this does not lead us to be filled with praise and rejoicing in God, it is no good to us. It is mechanical. It is lifeless.

We must be filled constantly with the joyful spirit of praise. It must be the air we breathe, the influence we radiate. God is a Person, a Father, a Center—not only of wisdom and power and righteousness and truth—but of love and goodness and kindness and joy.

The people of God — the TRUE people of God—are a glorious, joyful family, rejoicing in love for one another and for the Father of Love Who has called them all unto Him.

Most people are too wrapped up in themselves to praise God. Their own little circle of activity is all their cramped little minds can reach out to.

They never learn how to live in the largeness and fullness of life. Their potentialities for spiritual growth and, expansion lie dormant and useless, like the wings of a caged bird. They are the miserable prisoners of their own self-centeredness. This can happen to any of us.

But the spirit of praise opens the doors of the cage, and lifts us up to the vast heavenly expanse, and all the petty problems of the present shrink below us into insignificance.

Praise to God is the mind's great healer and purifier. It is no meaningless coincidence that the last 7 Psalms are all dedicated to this glorious theme, and that the final words are —

“Let everything that hath breath praise the Lord! PRAISE YE THE LORD!”
—Bro. G.V. Growcott

At The Master's Feet

How do we read the Lord Jesus' discourse upon the Mount? (Matt 5-7) Do we consider it an ideal, things true and wonderful but unattainable in this life? Or do we see the Master's words as an emanation of the Divine nature which if we are not partakers of now then we shall not escape the corruption that is in the world by coveting.

Here in Matthew 5-7 is the unfathomable reaches of the Eternal spirit enthroned in light unapproachable. That which no man could see, Yahweh by His grace expressed in the simplest description for the purpose of making plain the reality of the accompanying joy and happiness of the perfect man it describes.

This description not only reveals the glory of God but shows the unspeakable happiness of Him Who revealed it, can also be the experience of all those who come and sit at His feet. Those who learn to ask, through every facet of life (which the words of their Lord here upon the Mount are designed to portray), “What is the will of God?”

During each step of their probation this question directs their mind back to the Eternal spirit made plain in this man. Not to this man alone however for we see His disciples at His feet absorbed in the discourse which portrays in a word picture, the reality of a multitude separated from the masses by their love, devotion and desire to know what is God's will. A manifestation which in its perfecting will without exception bear the Divine imprint of the mind of Christ. A mind which Bro. Growcott emphatically states can and must now be, “learned, practiced, perfected anywhere, anytime and under any circumstance.”

Northwest of the Sea of Galilee in the region of Capernaum, Galilee of the Nations, the people who were walking in darkness saw a great light, dwellers in a land death-shadowed—upon them the light shone.

While multitudes restlessly waited at the base of the Mount for the rising up of Jesus of Nazareth, His disciples ascended the Mount and sat at His feet.

“A prophet will I (Yahweh) raise up unto them out of the midst of their brethren like unto thee, - and I will put My words in His mouth, so shall He speak unto them whatsoever I shall command Him. And it shall come to pass that the man who will not hearken unto My words which He shall speak in My Name, I Myself will require it of him.” (Deuteronomy 18 Rotherhams Translation)

The apostle Peter in quoting these words in Acts 3, makes a spirit guided alteration, *“Every soul whatsoever which shall not hearken unto that prophet, shall be utterly destroyed from among the people.”*

Peter here at the end of the above quote sites Yahweh’s words to Abraham (Genesis 17) concerning the fate of those who did not bear in their flesh the token of the covenant made to Abraham and links it to those who would not hearken to the Christ.

In Genesis 17 we note that to the covenant of promise, even the “everlasting covenant,” was added the covenant of circumcision. It was the token of that which was already made, “an institution,” says Dr. Thomas, “of God that was appointed as a memorial of His promise concerning the everlasting possession of Canaan and the world; and of that righteousness by faith of the promise which could alone entitle to it: and which was to express the faith of those who practiced it...It is circumcision of **the heart** of which circumcision of the flesh is but the sign of the **circumcised heart of Abraham**, that confers a title to the land and all its attributes.” (*Elpis Israel* pp. 246-247)

The apostle Paul therefore reasons, *“So, if a man is uncircumcised but keeps the precepts of the law, will not his uncircumcision be regarded as circumcision...For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is **one inwardly**, and circumcision is a matter of **the heart, by the Spirit, not by the letter**. His praise is not from man but from God.”* (E.S.V. Romans 2)

We sit at the feet of the Greater than Moses Who is the mediator of the New Covenant which has better promises, a greater sacrifice and therefore we have a far greater measure of responsibility than those who sat at Moses’ feet. A responsibility bearing upon the heart, the motive and the disposition whether these have been influenced and transformed by **the spirit of Christ’s teachings**.

*“Now this is the blessing wherewith Moses, the man of God, blessed the sons of Israel, - before his death. And he said - Yahweh from Sinai came near, - Yea He dawned out of Seir upon them, He shone forth out of Mount Paran, Yea He came out of holy myriads, - Out of his right hand proceeded a fiery law to guide them. Yea he loved his people. All his holy ones were in thy hand, - Yea they were encamped **at thy feet**, Each one bare away some of thy words. A law did Moses command us - a possession for the convocation of Jacob.”* (Deuteronomy 33 Rotherhams Translation)

This remarkable scene is prophetic of two remote epochs, though inseparably linked. One remains in our future and the other, this moment we are contemplating with the disciples at the feet of Christ upon the Mount.

Moses blessed the people who sat and listened because he loved them, for scriptural “meekness” is teachableness, a willingness to hear, as it is written, “*Yahweh will teach sinners in the way. The meek will He guide in judgement: and the meek will He teach His way.*” (Psalm 25)

What was the result of this teachableness? Moses anticipates the answer, “*How **happy** art thou O Israel! Who is like unto thee, O people victorious in Yahweh?*” (Deuteronomy 33 Rotherhams Translation) “*This is the victory which overcometh the world even our faith.*”

So Moses took those who would hear, beyond law to the eternal Christ spirit which the law was designed as a schoolmaster to bring them. Giving those who would hear a far more compelling and transforming motive than law keeping as the means of participating in this victory in Yahweh - this unspeakable happiness.

“*Yahweh thy Elohim (He who shall be mighty ones) will circumcise thine heart, and the heart of thy seed, to **love** Yahweh thy God with all thine heart, and with all thy soul, that thou mayest live.*” (Deuteronomy 30)

In fulfillment of this remarkable prophetic scene the Lord Jesus Christ “*began to **teach** saying: Happy the destitute in spirit; For theirs is the kingdom of the heavens: Happy they who mourn; For they shall be comforted: Happy the meek; For they shall inherit the earth: Happy they who hunger and thirst for righteousness; For they shall be filled: Happy the merciful; For they shall receive mercy: Happy the pure in heart; For they shall see God...*”

The Lord shows this happiness is contingent on overcoming the mind of the flesh, which is the very antithesis of reverential fear. Happy are they who find comfort in God as their true abiding place, whose ears are opened day and night to receive the spirit’s instruction and hunger and thirst for God. By His truth and its comprehension become manifestations of the Divine grace in the spirit of holiness.

How different was the mind of the Pharisees who manifested that hardness of heart that endeavoured to wrest Deuteronomy 24 and make Moses’ regulation of existing divorce practices into a Divine sanctioned command!

The Lord Jesus in Matthew 19 states that the motive behind the men of Israel insisting on this practice was **hard-heartedness** (Greek “sklenokardia”). It denotes their stubbornness, obstinacy and perverseness. It indicates man’s condition in his bearing toward God and how the revelation of His grace **ought** to have had a willing and receptive manifestation in his heart. This principle is recorded in Proverbs 28:14,

“Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief.”

The Lord always returns to the basic question, what is God’s will as the directive of life. In this case He returns to the Genesis account and states, *“But from the beginning it was not so.”* (Matthew 19:8) The Revised Version translates the Greek, *“But from the beginning it hath not been so.”* That is, from the beginning there was not such permission. Deuteronomy 24 only regulated Israel’s departure from the creation ordinance and in that process made those contemplating divorce to consider seriously the consequences of their action if they continued down that course.

Thus the original institution of marriage by God and its binding authority, which revealed God’s will, had not been abrogated or even suspended by Yahweh’s sufferance of Israel’s hard-hearted practices. The Lord’s teaching in this chapter however emphasises the complete annulment of the Mosaic sufferance (Deuteronomy 24:1-3) while mentioning the one logical exception and takes the Disciple’s mind back to God’s original intent in the creation of marriage. The will of God was thus exalted as the only standard that should motivate the thinking of His children.

“What is the will of God?” must be the all encompassing thought of how we perceive the manifestation of God in our lives and ultimately whether we are “known of God.” As it is written, *“Not everyone that saith unto me, ‘Lord, Lord,’ shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.”*

What is God’s will that we should do? The eternal Christ spirit answers, *“Lo, I come to do thy will O God...”* *“By the which will,” Paul adds, “we are sanctified through the offering of the body of Jesus Christ.”*

The obedient subjection to God’s will by Christ left Paul in no doubt what this meant personally for Him - *“I live by the faith of the Son of God, Who loved me, and gave Himself for me.”*

“And this is the Father’s will,” said the Master, “which hath sent Me, that of all which He hath given Me I should lose nothing, but raise it up again at the last day.” (John 6)

To appreciate this “will” of God not just in a mechanical, legalistic observance but by an entering into the feelings of God through the tenderness of Christ. **The way in which He has performed that will** must have its counterpart in every intelligence that comprehends the multitudinous unity of “eyes” of the Cherubim seen by Ezekiel.

We must therefore do all we can to seek and save that which is lost while never losing sight of the holiness of God and the work of the Man in Linen as the manifestation of God’s righteousness. Who at last separates eternally those who “sigh and cry for all the abominations that be done” and those who in the imagery of their minds have all kinds of idols. Let us be among that class who sit at His feet, absorb His words and bear them away as an eternal inheritance. —Reprinted from March 2004 Berean

Meditations – Deity’s Ways No. 52

MEN speak of the Scriptures as Jewish writings, and such they are, but they have a higher and more significant title given to them by Paul. The apostle styles them “the oracles of God” (Rom. 3:2). If Paul had simply called them “Oracles,” their reliability and truth would have been a very safe deduction, but “Oracles of God” is a significantly descriptive statement, which places their character far beyond deduction. Truly there are a few apparent difficulties in the Scriptures, but shall we, because of these, pronounce the Oracles of God to be wholly or partly untrue? Common sense cries “No!” Let us rather heed Paul’s warning to rightly divide the word of truth. The Scriptures being the Oracles of God, it is appropriate to speak of them, as Paul did (but not otherwise), as the Word of God (Acts 20:32; 2 Cor. 4:2). That the Bible was regarded by Paul as divine is further made certain by his method of action in believing “all things which are written in the law, and in the prophets” (Acts 24:14); and in his affirming that “*whatsoever things were written aforetime were written for our learning*” (Rom. 15:4).

The doctrine of the judgment was the subject of apostolic proclamation, to both Jew and Gentile, in and out of Christ (Acts 10:42; Rom. 2:16), and is included among the first principles of the truth (Heb. 6:2). Like all the first principles it is set forth with great plainness in the Bible. Not only was the doctrine emphasised by Christ and the apostles, but it was believed and upheld all along the ages—by the patriarchs (Jude 14–15; Job 34:11; 21:30)—by David and Solomon (Ps. 62:12; Prov. 24:12; Ecc 3:17; 11:9; 12:13–14)—by the prophets (Is. 3:10–11; Jer 17:10; 32:19; Mal. 3:17–18). This is also shown by Paul’s reference to the Jews’ belief—“They themselves also allow that there shall be a resurrection of the dead, both of the just and unjust” (Acts 24:4). The judgment is to take place at a definite time—“the last day”—the day of Christ’s appearing (1 Cor. 4:5; Rom. 2:6, 16; Dan. 12:1; Jno. 5:28–29; Rev. 11:18; 1 Jno. 2:28); and is to be carried out on the basis of the gospel known and willingly obeyed, or known and wilfully disobeyed (Jno. 12:48). It was the vivid recognition of these truths that made Paul so earnest, both in pleading with the alien, and in addressing the brethren on the subject (2 Cor. 5:10; Rom. 14:10, 12; 2 Tim. 4:8). Oh! what a sad thing that brethren should be at variance over this clearly stated truth. And how much sadder to see the wresting of Scripture to support the wrong side.

“IN HIS STEPS — *What would Jesus do?*” This is the title of a little American romance which has recently created an amount of stir among the religious in this country. Its aim is good: it is directed against two terrible crimes—drunkenness and covetousness. It is, however, poor

reading for the brethren, and forms a striking contrast to the rational and scriptural writings of Dr. Thomas and brother Roberts. The work is thoroughly orthodox, and bristles with the Apostacy's fatal errors. It countenances heaven and hell going; and sets forth man as immortal, and of "infinite value" to God. It assumes the present possession of the holy spirit, and its operation in the minds, even of the "most careless." It adores sentimentalism; it argues that a beautiful woman's melodious voice can allure people wholesale into "the harbour of redemptive grace." It recommends mingling with the world, in its politics and vexed questions. It makes the seeking of suffering a virtue. It renders man capable of taking and keeping unrequired and unpractical vows. It endorses the use of physical force for the reclamation of the vicious and abandoned. And throughout it has the unprofitable, and (to the earnest truth seeker) irritating method of all novels, that of creating impossible people and events to suit the requirements of the writer. No, the book is not food for the brethren. Nor is any religious work, that not only abounds with such mistakes, but ignores the glorious gospel of God, hides the erring character of His children, and Christ's constant mediatorial work on their behalf.

Bro. A.T. Jannaway—1893

A Christadelphian on the Land of Israel Sixth Visit to the Holy Land

THE JEWS' WAILING PLACE

No one would dream of going to Jerusalem and leaving this place of Lamentation unvisited. It affords one of the most pathetic sights it is possible to imagine. For centuries and centuries it has been about the only bit of the site of their ancient Temple that the Jew has been permitted to have access to. It is what one would term a blind alley or *cul de sac* at the southern end of the western foundation wall of the Temple Area. The Wall of Lamentation is 156 feet long and about 60 feet high. The width of the alley or Wailing Place is only about two or three yards. Here it is that the pious Jew resorts to pray for the peace of Jerusalem; especially on Friday evenings, when their Sabbath begins. Although the upper part of this high wall is generally recognized as post-Herodian, it is also generally agreed that the nine lower courses date back to the ancient Temple. To those who would remind us of the Lord's words to his disciples, "There shall not be left here one stone upon another that shall not be thrown down" (Matt. xxiv. 2), we would say—True, but the Lord was referring to what the disciples had directed his attention to—the beautiful "buildings of the Temple", the magnificent stones, etc., which they were looking at. The hymn is

manifestly incorrect which says, “And not a stone marks where her Temple stood”. These foundation stones of the lower nine courses are huge—some seventeen feet long and thirteen to fourteen feet wide. It is a saddening sight to see the poor old Jews and Jewesses assembled here and giving vent to their feelings with most doleful lamentations: some frantically kissing the stones, and tucking little pieces of paper in cracks and crevasses of the stones caused by age. I was informed that the pieces of paper represented messages to Abraham, Isaac, and Jacob, as well as to departed friends—so great is the apostacy in Israel, that they have taken to the heresy concerning the departed dead being alive! Here and there, too, are to be seen old nails driven into the wall, evidently the work of some who have read, or heard of Neh. ix. 8: “to give us a nail in His Holy Place”, under the impression that it would mean to them a “sure abode”.

Frequently we have noticed one who seemed to be a leader, as it were, chanting something to which the crowd responded. It was, we learned, a kind of Litany. The following is chanted, etc., at least every Sabbath. The leader calls out for petitions “for the place that lies desolate”, and the Jews respond with—”We sit in solitude and mourn”, and they give the same response to each one of the following petitions:—

“For the Temple that is destroyed”.

“For the walls that are overthrown”.

“For our majesty that is departed”.

“For our great men who lie dead”.

“For the precious stones that are burned”.

“For the priests who have stumbled”.

“For our kings who have despised him”.

Many portions from the Book of Psalms and Lamentations are also recited. Upon one occasion, sister Jannaway and myself were at a loss to understand what some venerable-looking Jew—possibly a Rabbi—meant by his persistent attention to us; but ultimately we realized that, upon certain occasions at any rate, male and female had to be separated while a service was in progress.

The chief drawback in visiting the Wailing Place is the wretched surroundings through which one has to pass before getting there, the district being that of Moslems hailing from N.W. Africa, and known as the Moghrebins.

Although I have visited the Wailing Place quite a number of times, it is still impossible for me to get back to the Jaffa Gate without the aid of my chain-compass, which I always take with me in any of my

Jerusalem walks—simply make due west! The reason being, the curious and annoying fact, that (the streets arc so tortuous and winding), although you start due west, it is quite possible in a quarter of an hour, to find yourself going due east!

Perhaps it will have been noticed that in all these articles, in articles and diaries written by most English writers, the Jaffa Gate occupies the place invariably referred to as the entrance or exit to and from the city. The reason is that it is the Gate used by almost all Europeans: the few good hotels and hospices, the best shops, the point at which the principal “streets” meet, and, not the least reason, where a conveyance can always be found, except after dark.

THE BRITISH PRISON

At our hotel to-day, on arriving home from one of our exploits, we found that Captain Frew, the Governor of the Prison, had honoured us with a call, and was seated in our arm-chair in the lounge into which our bedroom opens. He was in full war-paint, by which I mean, in officer's uniform, including busby hat and clanging sword. We did not at first recognize him, as three years ago, when he took us over the prison, he was in civilian attire. It appears he had heard of our arrival, and was anxious for me to pay another visit to the criminals' abode and see the alterations and improvements made during our absence, as well as to personally thank me for my kindly references to himself in my book, *Palestine and the World*. In the course of conversation, it was gratifying to learn that his experience with Palestine criminals was, that only one per cent, thereof were Jews, and, that too, notwithstanding they numbered more than ten per cent, of the population. There have been seventeen executions for murder during the past year; in every case from the Fellaheen classes, not a single one from the Jewish race. A large percentage of the prisoners are those of the debtor class—those who cannot or will not pay their debts or meet their liabilities. For these, Captain Frew has been able to obtain certain concessions, such as separation from the really “criminal” class; liberty to wear their ordinary clothes, and provision of food from relatives outside.

THE PRO-JERUSALEM SOCIETY

The “Pro-Jerusalem Society” is doing a good work. It has been formed for the express purpose of looking after and protecting the “antiquities of Jerusalem”. Their determination is to put a stop to the Vandalism of relic hunters and wanton mischief of people without any veneration for buildings and places having such sacred associations. Upon the foundation of the Society, the High Commissioner, Sir Herbert Samuel, consented to be President. I found the Governor of

Jerusalem, Sir Ronald Storrs, an excellent canvasser for subscriptions. He tried his best, in conversation upon the merits of the Society, to obtain from me Twenty-five Pounds for a life membership, or an annual subscription of Five Pounds, either of which would enable me to put "P.J.S." after my name. Imagine seeing on our Clapham Lecture Card, after the lecturer's name, the three letters "P.J.S."! Whatever would the reader thereof think they meant? They would find the problem more difficult than any newspaper cross-word puzzle. There is a lot of truth in the saying that, "Money does wonders": it certainly will buy most things, although, it will not be an open sesame to the Kingdom of God, unless we "make friends" in the way prescribed by the Coming King thereof. The Pro-Jerusalem Society also issue tickets of 5 and 10 Piastres each (1/- and 2/-), enabling the holders thereof to visit the towers of David and Hippicus for the 5 piastres; or, in addition, for the 10 piastres to walk round (upon) the surrounding walls of the city. I availed myself thereof. The old Syrian Official in charge of the Citadel remembered me instantly and wanted to escort me round, but having learnt all I could from him, I politely asked him to let me roam about alone, at my own sweet will. This request, with the aid of a shake of the hand (!) for the information gleaned had the desired effect, and I proceeded to explore the two towers of David and Hippicus, and then went the round of the walls, and the thirty-four towers built into the walls, having continually in mind Psalm xlviii:12

A little later on, I ascended the minaret near the Citadel—it was a climb up the well-worn and smooth stone steps of the winding stairway; but the view from the balcony at the top was well worth the climb, the view on all hands being comprehensive and superb, an ideal spot from whence to use the camera, which, of course, I did.

On the way back to the hotel I was tempted to have another look at what is known as the Pool of Hezekiah (Birket Hamman el Batrak). It is reached, or rather can be best viewed, from the first landing of the stairway of the Central Hotel, an unpretentious little hospice at the junction of Zion Street and David Street, one of the busiest spots, if not the most busy spot, in the whole of Jerusalem—where people of all nationalities are simply elbowing their way in and out of one of those two streets. Ascending the staircase, and climbing over an iron hand-rail protection, I was able to get a good photograph, to look at which is far more pleasant and agreeable than standing on the edge of the Pool, for it now (at the time of my diary) contains merely mosquito-covered dregs—horrible. The Pool is really a large cistern or reservoir, about 250 feet long by about 140 or 150 feet wide; and I should think about 20-25 feet deep. It is called the Pool of Hezekiah, because it is believed

to be the Pool referred to in 2 Kings xx. 20, which reads: “*And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the Chronicles of the Kings of Judah?*” There is no doubt as to its being very ancient, for Josephus refers to it in his *Wars* (v. xi. 4). Formerly the Pool was 50 feet longer than it is at the present time, it being made that much shorter when the Copts, in the year 1838, built their Khan, or Inn, at the northern end. What a boon it will be when this Pool and all similar water receptacles have been cleaned out, made water-tight and sanitary, and filled with spring water from the Pools of Solomon. That is one of the determined projects of the British Authorities, but such improvements mean time, labour and money (*Rome wasn't built in a day!*) *Bro. F. G. Jannaway—1926*

Why Four Gospels?

The first beast was like a lion; the second like a calf; the third had a face as a man; and the fourth was like a flying eagle”—Revelation 4:7

TO BE in harmony with many of the types which are grouped together in fours, and all of which find their Antitype in the person of the Lord Jesus Christ, there must of necessity have been 4 of these Gospel biographies, and not more than 4, and that each biography sets forth a special phase of the character of him whose life, sayings and doings they record.

Let us look at a few of the types. There were 4 coverings to the Tabernacle and of 4 different colors. There were 4 pillars upon which the veil hung, and which was of 4 different colors.

The “Door of the Tent” was of 4 different colors; also the “Gate of the Court.” The Candlestick had 4 bowls to it. The Altar was 4-square, and had 4 horns upon it.

All these things we know find their Antitype in the person of Christ.

The Cherubim on the Mercy Seat had 4 faces. The Ark and the Mercy Seat we know typify Christ, and the two Cherubim being made of the same golden material (and representing, as we take it they do, both Jewish and Gentile believers made one in Christ—the same as the two olive branches, which “stand before the Lord of the whole earth,” in Zechariah) represent believers of the good Israelitish olive tree, and the Gentile wild olive tree. Therefore it seems that these 4 faces also typify Christ, both personally and multitudinously.

Ezekiel saw 4 living creatures and they had 4 faces each, and the 4 had one likeness. Zechariah saw 4 carpenters, and we can identify them, and John in the Apocalypse saw 4 living creatures—

“The first like a lion, the second like an ox, the third had the face of a man, and the fourth was like a flying eagle.”

The Israelites in the wilderness were divided into 4 camps, each camp under a particular banner or ensign, which bore the device upon them, it is believed, a face of a lion, an ox, a man and an eagle respectively. And when we are told that the Scripture which states, “Out of Egypt have I called My Son,” applies both to the national Israel and to Christ personally, surely the study of these symbols of the 4 faces will help us to understand why there are 4 lives of Christ written. Isaiah says,

“In that day there shall be a Root of Jesse which shall stand for an ensign of the people, to it shall the Gentiles seek, and his rest shall be glorious” (Isa. 11:10).

Here it seems we have in the person of the Lord Jesus himself the true Israelitish banner with the four-fold device, under which, in the age about to dawn upon us, the true Israel, the immortal brethren of Christ, will be gathered, and by whom, and through whom, as the Cherub or Chariot of the Eternal Spirit, the nations will be at first subdued and then blessed.

Bro. Thomas states in Eureka II that the 4 faces symbolize the Eternal Spirit in flesh manifestation. This is true without doubt, and where are we to look for this manifestation but in the person only of the Lord Jesus (at present at least) who was God manifest in flesh, and the person through whom God made Himself known to Israel, and how are we to know anything about this wonderful God-Man—that is, of his life upon earth—but from the biographies which delineate him in fine four-fold character which he sustains?

Let us look at the symbols a bit, and see if they can be applied to the biographies. The Lion, we all know, symbolizes royalty; the Ox, labor, servitude and sacrifice, as the following Scriptures show—

“Thou shalt not plough with an ox and an ass together” (Deut. 22:10).

“Thou shalt not muzzle the ox when he treadeth out the corn” (Deut. 25:4).

The brazen sea for the priests to wash in stood upon twelve oxen (1 Kings 7.25).

“That our oxen may be strong to labor” (Psa. 144:14).

The face of a man speaks for itself. The flying eagle appears to symbolize divinity and immortality, as the following Scriptures will show—

“As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them and beareth them on her wings, so the Lord alone did lead him.”

“They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles.”

“Thy youth is renewed like the eagle's” (Psa. 103:5).

This applies to the immortal state.

Now just as the 4 colors of the veil, the Door of the Tent, the Gate of the Court, and the priestly garments, symbolize principles in the human nature of Christ, so these 4 faces symbolize different phases of his public character, and the 4 biographies themselves give evidence that they have been written with the special object of setting forth these different characters.

* * *

The biography by MATTHEW evidently beams upon it the symbol of the Lion, and has been written to present the kingly aspect of Christ. In it we have the principles laid down which will obtain in the Kingdom.

In this only is mentioned the symbolic Star, which went before the wise men, and stood over the Young Child, the star that was to arise out of Jacob, and a Sceptre out of Israel—Jesus, the KING of the Jews.

And when we turn to the genealogy given by Matthew, we find it only traced back through David to Abraham, showing distinctly that Jesus was the Seed of Abraham, the Son of David, the Lion of the Tribe of Judah, the King of Israel.

* * *

The biography by MARK bears upon it the impress of the Ox, and exhibits to us the Lord Jesus as the SERVANT of Jehovah, according to the prophet. Isaiah says—

“By his knowledge shall My righteous Servant justify many.”

“Behold My Servant, whom I uphold; Mine elect in whom My soul delighteth. I have put My spirit upon him. He shall bring forth judgment to the Gentiles.”

“My Servant whom I have chosen.”

“Thou art My Servant, O Israel, in whom I will be glorified.”

“Now saith the Lord that formed me from the womb to be His Servant, to bring Jacob again to Him.”

In Mark we have no genealogy given. The pedigree of a servant is a matter of no interest to an employer. All that is required of such an one is that he be faithful, willing, and obedient. Hence no genealogy is

given, and from the construction of this biography it seems unmistakably evident that it has been written to portray Jesus as the righteous and faithful Servant of God.

* * *

IN LUKE'S biography we have brought before us the perfect humanity of Christ, and hence we have his genealogy traced right up to Adam, proving him to be the Son of Man, a title he so often applied to himself. Here we have the antitype of the "face of a Man."

* * *

IN the biography by JOHN we have that side of Christ typified by the "Flying Eagle," or the divine nature, or origin. Again no genealogy is given, but the book commences—

"In the beginning was the Word, and the Word was with God, and the Word was God."

And here are recorded his wonderful words showing his Oneness with the Father, and how that he "came forth from God."

Is it not fitting that such an one—the Son of God—the Perfect Man, and the destined Monarch of this World, exalted above every name, and under whose wise and kindly but firm rule everything will be gathered, a perfect exhibition of the goodness and loving kindness of God—is it not fitting that his biography should be different from all others that have been written?

And so it is, for here we have his Divine Biographer, His Father, the Eternal Spirit, influencing the minds of four men, causing them to select and write just such incidents and utterances in his life, as would illustrate that particular character they were called upon to write about.

Is it not remarkable that the four Gospels appear to present the four aspects of his work in the eternal purpose of God? and in exactly the same order that John presents the Living Creatures in Rev. 4:7—the royal LION (Matthew); the humble, laboring, sacrificial OX (Mark); the MAN (Luke); and the flying EAGLE of the Spirit's limitless power (John).

With this view of the matter there is no need to consider for a moment the so-called "discrepancies" which people cavil about. No two are exactly alike: they could not be any more than an ox and an eagle are alike; but each is perfect in itself and is of Divine workmanship. The men who wrote them are nothing, in a sense; but what they wrote, and the object for which they wrote what they did, is everything.

Show this, and the reason why there are four of the Lives of Christ; then all differences of literary style, omissions, discrepancies, etc., can be disregarded.

Christadelphian—1892

Forgiving One Another

“So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses”—Matt. 18:35

WHEN we come to a knowledge of the Truth, and obey the requirements of the Gospel, we understand fully that our former way of living must be discarded, and we must set our feet on the path that leads to the Kingdom of God.

But our former way of living had been with us for a long time, and there were many things to which we had become attached. At first, some of us may have had considerable difficulty giving up certain habits, but as our knowledge and love of the Truth increased, many things faded out, and we found ourselves much happier as we walked in the Truth.

In his last message, Jesus informs the seven ecclesias that the good things promised will only be given to those who “overcome,” or conquer. During his ministry, he told his disciples what overcoming signified, saying, in John 16:33—

“In the world, ye shall have tribulation: but be of good cheer; I HAVE OVERCOME THE WORLD.”

To any who may not be familiar with the Bible, this statement of Jesus will appear indefinite.

If so, what John has to say about the world will clarify it. He says (I John 2:16):

“For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.”

This three-fold description of the world represents the human nature that we all have inherited, and through which all opposition to the law of God is manifested.

When we came into the Truth, it was still with us, and will remain with us as long as we live. In the seventh chapter of Romans, Paul describes it in a most graphic manner—

“For I know that in me (that is, in my flesh) dwelleth no good thing...I find then a law, that, when I would do good, evil is present with me.”

* * *

WITHOUT exception, we have all experienced the hidden struggle that goes on within us while “the mind of the Spirit” combats “the mind of the flesh,” in an effort to bring it under control; for it is always ready to assert itself at every opportunity.

Among the many things that arise from our human nature, or the mind of the flesh, there is none that seems to bring greater sorrow into our lives than offences, or “causes of stumbling,” as the word means.

But, under no circumstances, must we excuse ourselves, or become careless or indifferent, and that means the offended as well as the offender, for we are commanded to—

“Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you”—Eph. 4:31-32.

If we examine these words of Paul carefully, thoughtfully, and with a desire to do those things that are well-pleasing to our Father in heaven, our offences, and being offended would cease. But if we feel that Paul's words are not sufficient, then let us go higher to the direct law of Christ as it appears in Matt. 18:15-17—

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

“But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

“And if he neglect to hear them, tell it unto the ecclesia: but if he neglect to hear the ecclesia, let him be unto thee as an heathen man and a publican.”

This is the law of Christ to which we are subject, and if we do not obey it the offended becomes an offender against this law, and will be judged by it.

This is a divine law, with a divine object, and far more excellent than man can devise.

* * *

LIKE many things, there are two sides to this matter of offences.

As a general rule the offender is looked upon as the cause of all the trouble that may arise from what he has said or done, and is often condemned without a hearing.

It is true that we must be careful, and do all we can not to offend a brother; but is it not also equally true that we must be careful, and do all we can to AVOID BEING OFFENDED? We believe so.

What causes us to be offended? It may be a false accusation against which we rise in anger, and say many things that only add to the trouble; but do we realize that many offences are caused by a statement that is true?

It may concern our walk, or it may relate to the things we believe, and teach. It will be remembered that many times the Scribes and Pharisees were offended because Jesus told them the truth.

If we take offence easily, let us examine ourselves and endeavor to find the reason. We might discover that we are oversensitive with respect to things concerning ourselves. We may be hurt if some do not visit us, but are we equally hurt if we have failed to visit others?

We well remember a sister once saying of a certain ecclesia, “I have come to the conclusion that there is no love in this meeting.” The response made to her was, “What have YOU done to generate love there?”

Over-sensitive feelings will be found to be a product of the flesh, and therefore one of the many things we must overcome, so that the fruits of the Spirit will have good soil in which to grow and produce love, joy, peace, patience and gentleness.

There is a remedy for these things, and it is found in the words of Paul. First in Phil. 2:3:

“In humility esteeming others as exceeding ourselves.”

And second, in 1. Cor. 13:5, speaking of love—

“Doth not behave itself unseemly, seeketh not her own, is not (easily) provoked and thinketh no evil.”*

Although the remedy for these things is set before us in the Word, and definite instructions are given for the offender and the offended, yet as long as we are in the flesh, and subject to the law in our members which wars against the mind of the Spirit, there will be occasions when offences will arise.

But let us remember that there is only one way to deal with them, and that involves mercy and forgiveness.

If we can but realize how much we have been forgiven in the past, and how much more we will need forgiveness when we stand before Christ at his coming, then we will ever remember his parable of the Unmerciful Servant who would not have compassion on his fellow servant, but had him put in prison till he should pay his debt. When the master heard of what he had done, he called him and said—

“I forgave you all that debt because you intreated me; was it not binding on thee also to have had pity on thy fellow-servant, as I also had pity on thee?

“And his master being provoked, delivered him to the jailers, till he should discharge the debt.”

The comment of Jesus is profoundly penetrating—

“Thus also will my heavenly Father treat you, unless you from your heart each one forgive his brother.” —Bro. G.A.Gibson

*“Easily” is not in the best manuscripts. See Revised Version, etc.

Adorning

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel"—1 Peter 3:3.

THIS is a very cheap kind of ornamentation. Only poor-minded women would aim at distinction by its employment. Daughters of Sarah can afford to allow the other daughters to have a monopoly of finery. It can be purchased at so much a yard. Not so with the adorning that Peter recommends—

"Let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (v. 4).

Wise and worthy women can afford to act on this exhortation. Woman is attractive enough in herself to make her independent of trinkets and ribbons. Not that she is to go to the other extreme, and be unsightly. There is a medium in all these things which good sense easily finds. Women of worth will be found on the medium line. The gewgaws will certainly be left to the fools.

It is the same among men. Where do you find dressiness, dandyism and foppery? Always among the empty heads: never among the wise and righteous. In fact, it is almost a safe rule of calculation that in proportion to the amount of adornment on the outside is the want of adornment inside.

—August, 1880

Alien Marriage

The question whether it be right for a believer to marry an alien has received exhaustive treatment in our pages in the past, and it simply appears unnecessary to do more than simply call attention to what Paul says. These divine precepts are tests of obedience and the conditions of access to immortality—

"She is at liberty to be married to whom she will, ONLY IN THE LORD" (1 Cor. 7:39).

"Be not unequally yoked together with unbelievers. For what fellowship hath righteousness [either on the part of man or woman] with unrighteousness? ... or what part hath he [or she] that believeth with an infidel?" (2 Cor. 6:14).

If these commands are not prohibitive of the alliances contended for, we should feel at a loss to know in what terms such prohibition could be intelligibly expressed. In the case of persistent refusal to be governed by the mind of the Spirit, the duty of every enlightened servant of God is unmistakable. He is bound to have no fellowship with disobedience.

—April, 1883

Bro. Roberts points out elsewhere that the scriptural definition of 'unbeliever' and 'infidel' applies to All who do not have and obey the Saving Truth of the Gospel in its fullness. GVG

Answer to Prayer

"May I ask your experience in the matter of answer of prayer? Has God vouchsafed you of His mercy and faithfulness UNDOUBTED responses to supplication presented through Christ our Lord and Great High Priest?"

SOME things asked for we have received, and some we have not. But we should not feel discouraged if God were apparently to turn a deaf ear to all our requests. We should consider that His wisdom required the denial of all our desires, as in the case of Job (6:8-11; 13:24-26; 19:7-11). David had to say sometimes (Ps. 22:2)—

"O, my God, I cry in the day time, but Thou hearest not!"

Man is small, and life is short; and the issues of futurity are immeasurable, and can only be truly judged by unerring Wisdom. For this reason, all our petitions should be qualified with the recognition of the will of God as the supreme regulator. We should *'in everything give thanks'* (1Th. 5:18; Ph. 4:6), and in all our petitions subordinate our own ideas and wishes to the perfect will of God. Christ has given us an example in his own prayer to the Father in Gethsemane (Mk.14:36)—

"Take away this cup from me: nevertheless, not what I will, but what Thou wilt."

This qualification makes us certain of an answer to all our prayers, even if we do not get the answer in the very form we may ask it. This is John's reasoning—*"This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us. And if we know that He hear us, whatsoever we ask, we know that we have the petition we desired of Him."*

That is, true children of God would desire nothing that God sees not fit to give. What He sees fit, that He gives. And this being what we ask, we know that we always have what we ask. And here we rest, even in the midst of the most direful experiences, knowing experience of evil is part of the instrumentality by which God is preparing children for Himself, during this transitory age of evil, against the perfect and endless ages beyond.

—July, 1892

The greatest proof of God's love can be not getting our petitions, even those we wanted most. GVG

Identity in the Resurrection

The identity of a man does not depend on the particular atoms of substance of which he is made. This is shown by the fact that he is the same man at 60 that he was at 20, though having entirely changed his substance during the interval.

The thing that perpetuates his identity from the one time to the other during the change, is the sum total of those electrical impressions that have been made on, and embedded in, his brain, by the action of the senses through the nerves. This constitutes what we call memory. What these electrical impressions are, no man can tell; but their existence is as unquestionable as the existence of light, which is equally incomprehensible.

Now, in the resurrection, all that is necessary is for God to reproduce in a new body the memories of our previous lives. He does not require to use the identical substance that once belonged to us. How could He? We use a mountain of substance during our lifetime. Consider what a pile the breakfasts and dinners of a lifetime would make!

No: a handful of any dust will be sufficient to enable Omnipotence to reproduce the man that lived before; however far squandered the stuff may be that he went into the grave with. The identity of the man will lie in those memories that God will know how to write on the new brain. *"Is anything too hard for the Lord?"* The man who believes in God can never be troubled with practical difficulties on this head.

—July, 1898

Full Sonship Is After Resurrection

We are not finally received as sons and daughters of God until after resurrection and judgment. The promise of sonship is for those who overcome: *"He that overcometh shall inherit all things, and I will be his God, and he shall be My son"* (Rv. 21:7).

The question of who has overcome is not settled till the day of account at the tribunal of Christ. Consequently, not till then is it made manifest who are the sons of God. Hence the characteristic of that day is said to be—

"The MANIFESTATION of the sons of God" (Rm. 8:19).

Of the accepted on that occasion Jesus says: *"They are the children of God, being the children of the resurrection"* (Lk. 20:36).

There is such a thing as sonship now, as John and Paul testify (1 Jn. 3:2; Rm. 8:16). But it is not a completed sonship. It is a sonship based upon adoption on account of faith and obedience: a sonship commencing with water-birth.

But the sonship that awaits the accepted is a sonship based upon identity of nature, and established by a spirit-birth which produces that identity, for (Jn. 3:6)—

"That which is born of the flesh is flesh, and that which is born of the Spirit IS spirit."

To be received as sons and daughters in the Day of decision is to be accepted as constituents of the Father's House, and conformed to the likeness of the Lord's glorious nature (Ph. 3:21) in fulfillment of that other promise to the victor—

"Him that overcometh ... I will write upon him MY NEW NAME" (Rev. 3:12).

The Name of Christ is named upon every one who obeys the Truth in baptism. But then there is another and a higher sense in which that Name has to be named upon us. His nature has to be imparted to us by that operation of power by the Spirit which he will perform on all he judges worthy to receive the gift of Life. —March, 1880

Crotchets

A correspondent is 'troubled with men airing crotchets.' This is no new experience. There is no cure for it. You can only endure it: it may be difficult, but it is possible. Be yourself a studious and diligent reader of the Scriptures. Open your understanding to the broad and solid matters of wisdom you will find there. Surrender to the impressions you will receive, and the lessons you will learn. And commit your whole course, in righteousness and inoffensiveness, to Him Who is not heedless of those who seek Him in this dense darkness and who aim to carry out His will in the midst of universal folly.

The battle is not forever. The ship will enter port at last: even if with torn sails, lost spars, and broken bulwarks. —November, 1892

Jesus and Sin in the Flesh

THE article in the Christadelphian for March, 1869 continues to represent our convictions on the subject of which it treats, namely, the relation of Jesus to the condemnation which we all inherit from Adam.

On some details, however, of that general subject, we should if we were writing it again express ourselves more explicitly, in view of the searching controversy which has arisen on the subject of sin in the flesh. We should guard ourselves against forms of expression which seem to favor the false ideas that have come to be advocated.

In asserting, for instance, that there was no change in the nature of Adam in the crisis of his condemnation, we should add that though his nature continued of the order expressed in the phrase '*living soul*,' a change occurred in the **CONDITION** of that nature through the implantation of death, as recognized in the article in question (p. 83, col. 2, line 15) in the statement that death ran in the blood of Mary.

And on the subject of sin in the flesh, while retaining the declarations on p. 83 as regards the operation of our moral powers, we should add that the effect of the curse was as defiling to Adam's nature as it was to the ground which thenceforth brought forth briars and thorns. And that therefore, after transgression, there was a bias in the wrong direction which he had not to contend with before transgression.

Our mind has not changed on the general subject, but some of its details have been more clearly forced on our recognition by the movements and arguments of heresy. —October, 1877

Our Debt to Bro. Thomas

God has been kind to us. He has given us a brother who, by a vast amount of faithful labor, benevolently directed, has given us—concurrently with an exposition of the '*sure word of prophecy*'—so much of condensed historical illustration of its fulfillment as enables us to discern the '*signs of the times*' clearly and unhesitatingly. And his works are with us, and do reach (in that his expectations are still being realized) 'unto this day.'

And it is good, solid, practical advice (some to the contrary notwithstanding) to say, 'Read Elpis Israel and Eureka.' And not extravagant advice to say, 'If you have read them, read them again.' For the practical effect of them—as can be testified to by many—is to help keep one on the watchtower, in the spirit of '*diligence*' spoken of by Peter when he said (2 Pet. 3:14)—

"Wherefore, beloved, seeing ye look for such things (new heavens and new earth), be diligent that ye may be found of him in peace, without spot and blameless."
—July, 1888

Futurists

If the reader have followed our exposition from the beginning of the fourth to the present writing, we believe he will find it impossible to endorse such "a foolish notion." He will be able to say boldly, that the dogma of the futurists is a mere old wife's fable; and utterly unworthy of the grave consideration of a true believer—a servant of the Deity sealed in the forehead with the seal of the living God—ch. vii. 2, 3.

Bro. John Thomas—Eureka vol. 2 page 605 Logos edition

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Hints For Bible Markers

The Psalms - Psalm 2

Psalm 2:2

“The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,”

It is interesting, that in both cases past and future, the rulers take counsel against Jesus because God declares (Psalms 2:6) “Yet have I set my king upon my holy hill of Zion.” In the past it was for envy, because Christ was king of the Jews, that he was delivered unto death. The world will try to deliver Christ to death in the future because he would declare himself King of the world. The world stands to gain so much with Christ as its head but man cannot stand to lose his dominion over the earth.

Isaiah 34:1,2,8, “Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. (2) For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. (8) For it is the day of the LORD's vengeance, and the year of recompenses for the controversy of Zion.”

Psalm 2:3

“Let us break their bands asunder, and cast away their cords from us.”

Luke 19:14 “But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.”

The idea behind bands is restraint. The world thinks that Christ's message is restraining them from the things they like to do. It is true that Christ does require righteousness, which is just given lip service by mankind. So to those who cannot see the glorious beauty that is Christ, nor understand righteousness, it is restraint. But if a man's desire is to please God, there is no restraint to be broken, there is only beauty and majesty. It is the basis, of love, integrity, justice, goodness, excellence, noble, and morally beautiful.

If Christ were to come, as he did the first time, and preach in our churches they would not hear him. They would cast him out and curse him as before. Just as the Jews were preoccupied with the opinions of the scribes and Pharisees the people nowadays are preoccupied with the opinions of the clergy.

Bro. Beryl Snyder

Continued next month should the Lord will.